

lord of all " and that " in this world God must serve
 theg^xtevj1," but an anticipation of the doctrine of
 celestial happiness as the compensation of earthly
 misery, to" which Hobbes gave a cynicarTmmortality
 when he wrote that the persecuted, i
 " must expect their reward in Heaven/'
 and which
 Mr. and Mrs. Hammond have revealed as ailjopiate
 dulling both the pain and ^hf_agitapn_j?f
 the in-
 dustrial Revolution? If obscure sects like
 the Poor
 Men of Lyons are too unorthodox to be
 cited, the
 Friars are not, and it was not only
 Langland and
 that gentlemanly journalist, Froissart, who
 accused
 them — the phrase has a long history — of
 stirring up
 class hatred. *

To select from so immense a sea of ideas about
 society and religion only the specimens that fit the
 meshes of one's own small net, and to label them
¹¹ mediaeval thought/' is to beg all
 questions. Ideas
 have a pedigree which, if realized, would
 often embarrass
 their exponents. The day has long since
 passed when
 it could be suggested that
 only^onerhaif.^!,. modern
 Christianity has its roots in mediaeval
 religion. There
 is a mediaeval Puritanism and rationalism
 as well as a
 "mediaeval Catholicism. In the field of
 ecclesiastical
 theory, as Mr. Manning has pointed out in his
 excellent
 book,⁰ Gregory VII and Boniface VIII have
 their true
 ..successors in Calvin and Knox. -

What is true of
religion and political theory is usually true of
economic
and social doctrines. The social theories
of Luther
'and Latimer, of Bucer and Bullinger/ of
sixteenth-
century" are apt to be

Levellers,
of Puritans like Baxter, Anglicans like Laud,
Baptists
like Bunyan, Quakers like Bellamy, are all
the children
of mediaeval parents. Like the
Church to-day in
regions which have not yet emerged from
savagery,
the Church of the earlier Middle Ages had
been engaged
in an immense missionary effort, in which, as
it struggled
with the surrounding barbarism, the work of
conversion